1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3

ever, contributed not only many slaves called by the name of that river, but also the *Mayombés*, the *Mousombés*, and the *Mondongues*, though the "true Congos" — the *Franc-Congos* — are listed as having been derived from Angola. As for the rest of the continent, "One does not see at all in Santo Domingo any Africans who have come from the remainder of the west coast of Africa, which ends at the Cape of Good Hope. . . ."[8]

No final answer can be given about the extent to which these lists of tribal names may be regarded as valid, but the unanimity with which not only Charlevoix and St. Mery, but such other contemporary observers as Bryan Edwards for Jamaica, the Reverend C. G. A. Oldendorps for the Virgin Islands, John G. Stedman and Jan Jacob Hartsinck for Guiana — to name only four — recorded similar African regions and similar tribal names when writing of the slaves of other parts of the New World, offers strong corroborative testimony. Moreover, the fact that every tribal designation given in the lists of Charlevoix and St. Mery can be found on present-day maps of Africa in the approximate region they had indicated confirms the accuracy of these early lists.

The characteristics of the various types of Negroes recorded by Charlevoix and St. Mery are not without interest. The Senegalese are described as tall and well made, and of an ebony color, their noses almost as straight as those of whites, their hair less tightly curled than that of other Negroes. They had the reputation of possessing a superior morality and were deemed warrior-like. St. Mery had nothing but the highest praise for the Senegalese slave.

> "He is a farmer, intelligent, good, faithful even in love, understanding, and makes an excellent domestic. Living on millet, maize, and rice, he is very sober, excellent in caring for animals, discreet, and above all taciturn, a quality sufficiently rare among the Africans and

1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3

195 162 157 569

which one does not find often enough even among civilized peoples."

Not all of the Mohammedan slaves, however, had the desirable qualities of the Senegalese. The Bambara, for example, were depicted as insolent and not always to be trusted, as the designations "those who steal turkeys" and "those who steal sheep" would seem to indicate.

The people between Sierra Leone and the Ivory Coast were known as a hardy group prone to revolt and desertion; they were not held desirable as slaves, and thus it is not strange that few of them were found in the colony. A similar appraisal was made of the Gold Coast Negroes, for while they were described as generally well made and intelligent, they were also accused as unreliable, deceitful, lazy, given to flattery, great consumers of food, drunkards, and wantons. And as for the Fanti and the Mina, they were spoken of as "extremely proud, waging constant warfare, capricious, and ready at any time to commit suicide."

The Negroes of the Slave Coast were favorites in Santo [142] Domingo. Their characteristic lighter skin-color, to be observed at the present time in their peculiar yellowish or reddish hue, confirms their provenience. They were thought intelligent but avaricious, and were designated as "eaters of dogs." The Ardra women, "continuous talkers," and quarrelsome, were rarely employed as domestics, since the Negroes from the region of Dahomey apparently learned French with the greatest of difficulty, so that to understand their speech was considered to be the greatest test "for those who flatter themselves that they have command of Créole."

195 162 157 569 762

The Ibos were found excellent for work in the fields, yet difficult to manage, for the slightest fault-finding or ridicule caused them to commit suicide,

"the idea of which, far from terrifying them, seems to hold an attraction for them, for they believe in the trans-

1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
Miscellania

142
291

ABOVE, *One of the workers at a combine.*
BELOW, *A Haitian cornfield.*

243

[facing p. 93]

1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
Mirebalais

78
79
291
778

ABOVE, *An* action de grâce *preceding a* vodun *service, when prayers of the Church are read by the* prêt' savanne.

BELOW, *As the* vodun *priest takes over, he twirls a member of the family to bring on possession.*

78
79
291
142

[facing P. 160]

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3
[P 112-BB]
585
291

39. *A wedding scene near Plaisance.*

142
291
535

40. *Saturday night bamboche.*

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3
[P. 112-CC]
142
291
533
534
794

41. *Vodoun drummers, northern Haiti. The drums are characteristic of that region. The boy at left, although only twelve or thirteen years old, is an accomplished drummer.*

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3

[P.112-D]

4. *A peasant of the Montagnes Noires region, southern Haiti.*

142
291
482
415
516

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3

[P. 112-G]

142
302
534
202
476

9. *Calling the coumbite: signaling on a conch-shell trumpet.*

243
291
476
516

10. *A women's coumbite weeding a cornfield near the town of Plaisance.*

[P. 112 - I]

133
142
285
291
301
492
487

[314]

13. Donkey with a load of charcoal. Where the terrain is not too rugged, donkeys or small horses do some of the carrying. The making of charcoal has helped to denude the mountains of their forests.

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3
[P. 112-J]

252
291
231
412

15. *Pulverizing grain into meal. The mortar and pestle are standard kitchen fixtures.*

142
291
501

14. *Fishermen of Ville des Matelots, on the Bay of Gonaïves.*

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3
[P.112-K]

142
291
302
322
412
516

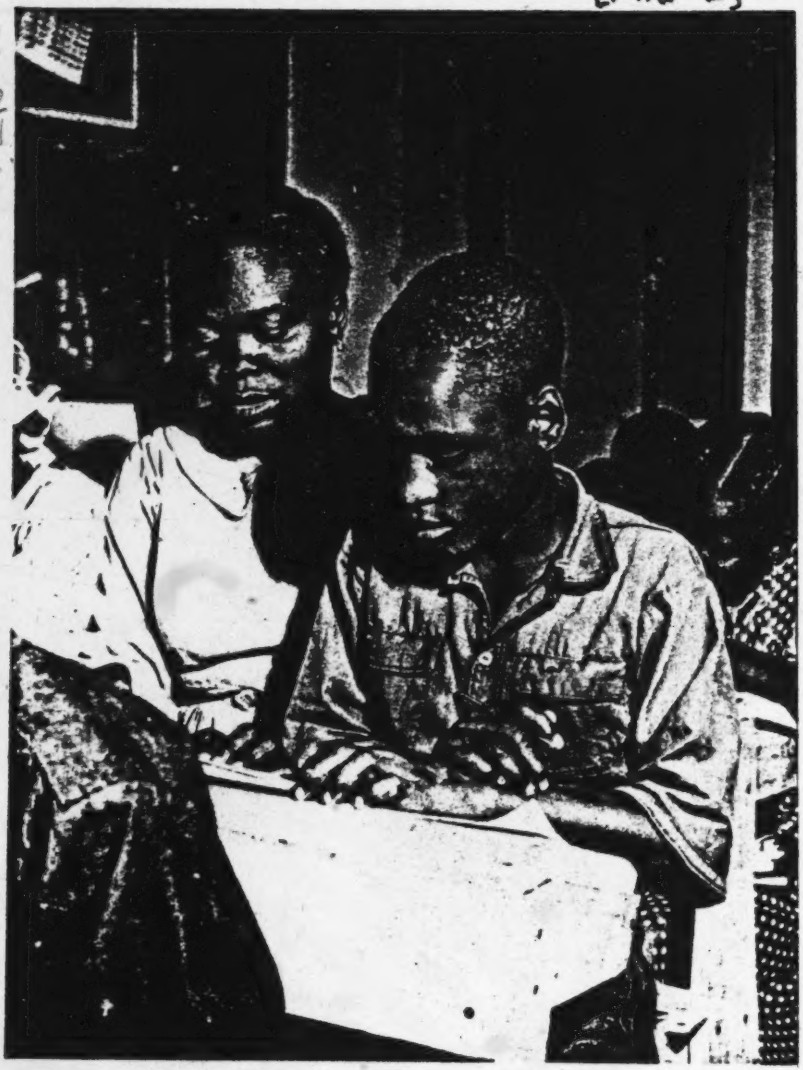
16. *Man with a machete making a wari board. The machete is used for cutting trees, trimming brush, weeding gardens, fashioning wooden objects such as drums and mortars, and many other purposes.*

243
252
291
415

17. *Winnowing grain with a woven tray.*

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3 [P.112-L]

142
291
302
871



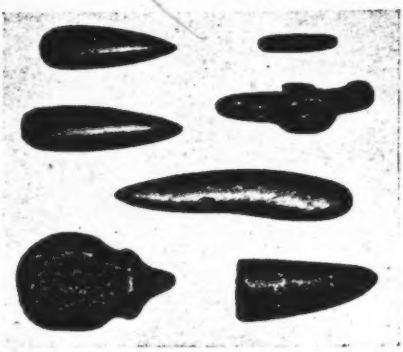
18. *Young Haitians in school. After a century and a half of independence, education remains one of Haiti's most acute problems. Only a small percentage of the country's children are in schools.*

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3

[P.112-0]

978

22. *An assortment of stones (Indian artifacts) from the altar of a hounfor in the mountains above Jacmel. All are regarded as thunder stones thrown to earth by the loa Sobo and Kébiosu, or as stones containing the essence of other deities.*



793
787
798
142
302
416

23. *A houngan of southern Haiti divining with the aid of his asson, bell, and (right) gembo.*

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3
[P. 112-P]
142
291
793

24. *A houngan of a small cult center in northern Haiti.*

25. *A prêt' savane. This lay cleric reads the scriptures at appropriate times in the Vodoun rituals.*

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3

[P. 112-R]

142
291
346
353
794
796

27. *Saluting the loa. In the center, with sword, is the laplace, flanked by two hounsi carrying sequin-studded flags. In the background, left, is the houngan with his asson.*

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3
[P. 112-RR]

850
524
142
291

77. *Playing Théatre.*

142
291
524
857

78. *Playing Balancé Yaya.*

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3
[P.112-SS]

291
142
516
534

79 and 80. *Playing the tambour maringouin, or mosquito drum. Beneath the earth bow is a portable variant. The player plucks the string with one hand and with the other varies the pitch by pressure on the end of the bow.*

534
171

81. *A miniature brass casting, an Ashanti gold weight, in the form of a spring snare used for catching small game. The device can be recognized as an antecedent of the Haitian portable mosquito drum.*

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3
[P. 112-TT]
142
291
302
516
534

82. *Playing the tikambos, or bamboo stampers.*

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3
[P 112-Y]

142
291
787
794

35. *A hounsi in the first stage of possession by a loa.*

Z: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3
[P. 112-Z]
142
297
996
987

36. Possessed by the loa Gédé Nimbo, two women dance the deity's favorite step, the Banda.